



## **International Research Journal of Interdisciplinary & Multidisciplinary Studies (IRJIMS)**

*A Peer-Reviewed Monthly Research Journal*

ISSN: 2394-7969 (Online), ISSN: 2394-7950 (Print)

Volume-I, Issue-I, February 2015, Page No. 211-212

Published by: Scholar Publications, Karimganj, Assam, India, 788711

Website: <http://www.irjims.com>

---

### **Book Review**

#### **Review by**

**Dr. P. Prayer Elmo Raj**

*Asst. Professor, PG & Research Dept. of English, Pachaiyappa's College, Chennai, India*

#### **1. Radicalizing Rawls: Global Justice and the Foundations of International Law, Gary Chartier. Palgrave Macmillan: New York, 2014. 207 Pages. ISBN: 978- 1- 137- 38290- 0. Print.**

In *Radicalizing Rawls*, Chartier elaborates on the propositions of John Rawls, a political philosopher, as noted in his ground breaking *A Theory of Justice* and *The Law of Peoples*. Chartier attempts not to provide authoritative answers to the subjective perspectives of Rawls but to map a Rawlsian position from within Rawls's texts. He endeavours a critique and a comprehensive elaboration on Rawls's position to fabricate an alliterative though closer nevertheless from a distinctive position seeking a global perspective.

Rawls concept of justice and law is global in nature justifying the societal institutions through cosmopolitan outlook. He sets the norm for global justice, international law, and the foreign policy for people, liberal state. The norms position itself in original positions that are comparable to the domestic justice. However from a global perspective they represent state as a whole and not the individuals. Such laws are sanctioned by both liberals and nonliberals. Chartier argues that Rawls' choice of denoting people as the base at global level is emaciated. From a cosmopolitan view it is uninfluential to situate the modifications of people-based justice. Cosmopolital law of persons would endeavour to formulate more forceful human rights rules than law of peoples which would consider the fundamental liberties of the global movement. Chartier brings out a cosmopolitan perspective of Rawls suggesting an unequivocal interaction with social-democratic global state. However a perfected Rawlsian global justice discards the concept of global government but market-friendly through a market-democratic perspective that is appropriated at a global level.

Gary Chartier, with his remarkable book, provides a well-written defense of market anarchy. Rawls' approach to society is an idiosyncratic self-sufficient organization of persons who carry out laws of conduct that encompass conflict of interests. The challenge in Rawlsian understanding of society is that he had responded to the question of conflict through the conception of justice that invalidate the contingencies of social conditions as answers from a political and economic point of view. The social indenture presents an accord to form a common endeavour inspired by Rousseau and Robert Nisbert.

Though Chartier claims himself not be a Rawlsian (p. x), he does not attempt to challenge the propositions of Rawls but elaborates in a less substantial manner that Rawls when rightfully manipulated directs to market anarchy. Chartier takes Rawlsian perspective on society a step further by refuting harmony to imply that the categorization of a society as mutual advantage involve cooperative interactions with interconnected endeavours which is distinct from a social contract where people concur in a shared endeavour to resolve to carve up the proceeds of the enterprise, however,

“A society is not an enterprise” (p. 145). Is this an ethical claim that achieves global significance or limited to legal and domestic sociological perspective? If we do not envisage society as an enterprise then to discuss society as a people collective allocating liberty and property through its subjects is detrimental. Chartier’s “architectonic liberties” corresponding to the fundamental liberty of people is significantly inferential to protect the integrity and property of the people. Thus by denouncing Rawls’s fundamental proposition, Chartier still holds to radicalize by discarding yet remaining within Rawlsian agenda. While arguing for an individual position contrary to Rawls’s collectivism, Chartier argues for a market anarchy that is achieved through the supposition of equal division of the gains through social collaboration. *Radicalizing Rawls* is keenly studied and not a “polemical.” It is for scholars and researchers of political philosophy, international law and global justice.

## **2. Utopia in the Age of Globalization: Space, Representation, and the World-System, Robert T. Tally Jr. Palgrave Macmillan: New York. 128 Pages. ISBN 978-0230391895. Print.**

Globalization aspires utopian consequence predicting freedom, manoeuvring of wealth and global interchange in its way to fabricate a place conducive to world market and supersession of the state. Some argue that globalization casts out utopia and therefore evolves into a “paradoxically dynamic yet fixed, turbulent and unpredictable but also a stable, mostly immutable system” (p vii). The book attempts to discover “the paradoxically untimely timeliness of utopia in the age of globalization” (viii). The idea of utopia of the present has an inextricable relation to modernity carrying it over to postmodern condition. In his introductory chapter Tally points out Oscar Wilde’s idea that Utopia should be replaced with Humanity and the contemporary situation is not suited to utopian thought because historically it is inclined to modernity and the nation-state era. Utopia in globalized times is neither futuristic nor idealistic but an imaginative endeavour to trace the world system, a literary cartography. The first chapter deals with the end of utopia taking its cue from Marcuse’s anti-utopian perspective and locating its relevance in the globalized era. Marcuse’s ideas become relevant at the wake of protests against globalization because it brings in prospects of creating fresh spaces of liberty even when the current world system might deny. The second chapter deals with Jameson’s position on utopia which rests on the impossibilities and lack of alternatives. Therefore utopia positions itself on a crisis that denounces towards an anti-utopianism taking us towards totalitarian practice. In the next chapter Tally pushes forward Jameson’s aesthetic of cognitive mapping as that which offers a paradigm to surmount the spatial angst of our age. Chapter four investigates the challenges presented by a postnational world system in the wake of globalization that emphasizes world market. The postnational world system retraces traditional paradigms of deciphering the world system as unproductive. Therefore utopia becomes a creative-critical model for a postnational condition in the globalized era. In conclusion Tally notes that utopia, though absent in the world map, will find a representation that could deduce an epistemological space of the world system. It is not a saving space but an image of our own world that imagines alternatives.

Tally, in his laconically and coherently written book, contemplates on the paradoxical state of globalization versus utopia through the framework of Fredric Jameson, who takes the centre stage, and Herbert Marcuse. Tally separates three stages of utopia: spatial centric utopia of early-modern period, future centric utopia of 19<sup>th</sup> century-First World War period and the dystopian centric utopia of mid 20<sup>th</sup> century influenced by genocide and totalitarianism. The conceptualization of utopia by Tally is based on Bloch’s spatial not-yet and Ruth Levitas’ notion of aspiring for the better. However Tally is concerned with the present projection of world system that is encompassing rather than an idyllic state. He also brings in Russell Jacoby’s iconoclastic utopia and Krishnan Kumar’s utopia as opposition to critically enhance and renarrate the flaws of contemporary methods of approaching utopia because Tally attempts to map the world system not to find utopia that is already present in the world. Globalization, for Tally, involves a post-national stipulation that connects with a capitalist form of production inspired by trade. By bringing in a post-realist critical theory perspective Tally tangentially eludes an elaboratory theoretical and conceptual perspective.

\*\*\*\*\*